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ABSTRACT

This report presents the material from a workshop on peace education that was part of a conference sponsored by the European Peace Research Association (EUPRA). Two papers, "Research as a Tool for Peace Education" (Alberto L'Abate) and "Promoting Commitment to Peace and Environmental Responsibility" (Riitta Wahlstrom), are documented in part 1 of the report. The other presentations, reported in summary form in part 2, include: (1) "Goals of Peace Education According to Peace Educators: Some Notes from a Questionnaire Study of PEC Members" (Ake Bjerstedt); (2) "A National School for Teachers of Conscientious Objectors: A Project and A Curriculum" (Antonino Drago); (3) "Public Opinion on the Conflict and War in the Gulf, 1990-1991" (Philip P. Everts); (4) "Human Rights, Peace Studies, and International Education" (Jorgen Pauli Jensen); (5) "The Necessity of a Multiethnic Education for Peace and Coexistence in a Changing Europe" (Soren Keldorff); (6) "What Is This Thing Called Peace?" (Mary Maxwell); (7) "Cultural Symbiosis in Al-Andalus" (Sanaa Osseiran); (8) "Nonviolence in Education" (Pat Patfoort); and (9) "Peace Education in Sweden: Some Glimpses from the Public Debate" (Bengt Thelin). (SG)

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PEACE EDUCATION:
GLIMPSES FROM THE EUPRA CONFERENCE IN FIRENZE

Åke Bjerstedt (Ed.)

The European Peace Research Association (EUPRA) held its first conference in Firenze, Italia, November 8-10, 1991. Most of the work took place in "workshops" – subgroups for reading papers and discussing special themes. This report presents the work in one of these workshops, the one on peace education. Two papers are documented in full (in Part 1 of the report) and the other presentations are reported in summary form (in Part 2).

Keywords: Conference, environmental education, Europe, global approach, non-violence, peace education, peace research, war.

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The First EUPRA Conference and its Peace Education Sessions

The European Peace Research Association (EUPRA), a newborn member of the IPRA family, held its first conference in Firenze, Italia, November 8-10, 1991. The general theme was "Change and Continuity in European Peace Research" (a title that could cover almost everything, as those theme titles often do). It was hosted locally by "Forum per i problemi della pace e della guerra" (the Forum on the Problems of Peace and War).

EUPRA is not yet a large organization (at the time of the conference it had about 190 members). Nor did the conference attract an especially large number of participants (about 130, including non-members). Still, this Firenze gathering was a significant event in the European peace research development, and the participants came from 27 different countries, including some non-European ones.

The general structure of the conference was simple. There were introductory and final plenaries (the first of these in the magnificent Aula Magna of the University at Piazza San Marco, with EUPRA's president, the Nordic Viking Håkan Wiberg as chairman). There was also a general "business meeting" of EUPRA, where – among other things – the president and the board were reelected. All other work took place in "workshops" – smaller groups for reading papers and discussing special themes.

There were twelve such groups: (1) Peace education and public opinion; (2) The new center-periphery pattern, economic security and North-South relations; (3) The concepts of security and peace and their implications; (4) Conflict resolution in the Middle East; (5) Identities in Europe: Ethnic and religious tensions; (6) Military security and conversion; (7) Revolution in Eastern Europe; (8) Old and new institutions and macro-micro dimensions; (9) Ecological threats to Europe and global security; (10) Peace research cooperation across the Mediterranean; (11) Gender issues in peace research and peace polities; (12) Non-violence as an alternative to conflict resolution by means of arms.

Some of these groups met just once for a two-hour seminar sitting, whereas others met several times. Some of the topics may seem rather "Eurocentric", but where would it be reasonable to be Eurocentric if not in a EUPRA conference?

The Peace Education Workshop, coordinated by two of PEC's council members (Åke Bjerstedt and Riitta Wahlström), had four sessions, and – as planned – partly functioned as a "PEC mini-meeting".

About 30 people attended the Peace Education Workshop, and about ten papers were presented. Some of these were "full and formal papers" available for distribution to the participants; others were less formal presentations focused on a brief handout (abstract). Since there was considerable uncertainty about some of the papers announced preliminarily (would the authors turn up or not?) and since there were also some last-minute additions, it was a challenging task for the conveners to plan a reasonable time schedule. Happily, in the end we got a fairly good schedule with a reasonable balance between presentations and discussions.

There were of course many other interesting workshops, even though the time available for visiting more than one was limited (many of the workshops were run in parallel streams). When the present reviewer dropped in on the session on "Gender issues", he was surprised to find that most of the time was devoted to a paper by Johan Galtung (which had not been announced for this session). This white-haired globetrotter was – as always – a fascinating verbal performer and also informed the audience about some fairly unknown sex differences.

On the whole, it was a rewarding gathering of peace researchers, promising well for the future vitality of EUPRA. There was some complaint that the conference organizers had done almost nothing to promote informal gatherings (there was no evening reception, no common meeting place, no organized coffee breaks, no excursion). On the other hand, it was certainly not difficult to arrange informal meetings in beautiful Firenze with all its ristoranti and trattorie.

In the following a number of contributions to the Peace Education Workshop at the Firenze conference are presented. Two papers are documented in full (Part 1) and the others are reported in abstract form (Part 2).

Å.B.

part 1

RESEARCH AS A TOOL FOR PEACE EDUCATION

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1. Premise

My professional activity within the University (first in Ferrara and now in Florence) is that of professor of "Methodology of Social Research". To teach this material validly, it is necessary not only to study various methods of research but also to actually apply them to real behavior in our society. For this reason, aside from teaching theory, for many years now I have organized various research seminars, among which one of the most important and which draws most interest is that of peace research (1). The objective of this research was to see how social study can supply us with useful components for valid peace education within public schools of every kind and at every level. The four methods are: 1) Use of questionnaires; 2) analysis of text contents in class; 3) experimentation with cooperative games; 4) analysis of historical cases. Let us examine in which spheres each of these four methods has been used and the principle results obtained. At that point we can try to draw a general conclusion about this type of activity.

2. Methods of Research Used

2.1 Use of Questionnaires

Questionnaires was the first method used. With a colleague in Pedagogy from the University of Ferrara, with several professors from the local committee for peace, and with students from the course we worked on several hypotheses that were linked to the relationships between (a) *attitude* towards peace; (b) *information* regarding problems of peace and of war; (c) *behavior* related to problems of peace and of war. Our first questionnaire was written to verify these hypotheses.

After a preliminary test given to my students from the Teachers Training College, the questionnaire was given to (a) a representative sample of students in the last year of middle school in Ferrara; (b) all the 4th year high school students in the province of Lecco; (c) all the final year high school students in Casalecchio. The students involved in the research were, altogether, more than a thousand. But given that some of the questions from the questionnaire were also used in another study that took place in various parts of Italy, we could compare answers from 4,997 young people. We were struck by the fact that in spite of great geographical diversity and the fact that the research was done in different years (1988 and 1989), the results obtained were very similar.

One hypothesis of our research dealt with the concept of alienation seen as "a sense of incapacity and impotence to change one's surroundings". This came to be considered the principle cause of the difference between declared pacifism and active pacifist involvement. Our research confirmed the considerable difference between attitude and behavior in all of the geographical areas. In fact, the answers tend to show young people as pacifists (for example, about 85% partially or totally agreed with the phrase "In principle, violence should always be rejected"). Yet the activists were a minority, less than 30%. Our hypothesis was that this distinction was indeed tied to a sense of alienation in young people. This hypothesis was fully substantiated through other questions directed to the same group.

The inquiry also allowed us to distinguish between *objective alienation* and *subjective alienation*. The former is linked to objective conditions that seem to be tolerated rather than desired by young people, like the ever increasing importance given to individualism in today's society, or their social isolation (be it amongst themselves or more often in regards to their families); and finally, their sense of impotence to change the reality that surrounds them. But the research also showed a great demand on the part of young people for more information on participatory educative forms (i.e. exhibitions, inquiries, debates, dramatizations) and their rejection of passive forms of education (classes, lectures by experts, etc.). This shows that the objective alienation in which they feel imprisoned does not correspond totally with subjective alienation (2).

Path analysis, a form of data elaboration which was used with the results from Lecco, enabled us to study the interconnections between information, attitude and behavior. The results were prepared with the collaboration of Laura Grassini from the Statistics Department of the University of Floren-

ce. The analysis lets us see how women are from the start (by nature?) (3) more nonviolent, while males become nonviolent through information and active inquiry, and how this nonviolent attitude is associated with greater involvement. An important factor emerged from this analysis: that offering peace education within the schools stimulates active study on the part of the students involved. This in turn leads to better, objective information, a nonviolent attitude, and consequently, participation in activities for peace outside the school. Unfortunately, the schools that offered peace education were very few and those that did often used passive methods that the students rejected.

2.2 Content Analysis of Class Essays

The essay theme "What Does the Word Peace Mean to You?" was given to students in the 5th year of elementary school, in two classes of the 3rd year of middle school, and in one class of the 3rd year of high school, all of these in the province of Ferrara. The essays were then subjected to content analysis by two groups that worked autonomously with different methodologies. The first group used an eminently qualitative methodology to compile the major themes that are associated with the concept of peace (for example: with a pessimistic concept of peace as something beautiful - utopian - but unattainable). The second group used an eminently quantitative methodology calculating precisely which synonyms for peace were used (for example: peace as 'love' or 'tranquillity' or 'utopia', etc.).

Comparing the results of the two types of analysis, it was evident that positive interpretations of the word 'peace' prevailed. But another tendency made itself evident: that of living peace in an interior subjective way rather than with political involvement. A split emerges between these two aspects (internal peace and peace as a political commitment). The former can be considered not as mature behavior (personal and political) but as an escape in the face of an involvement considered futile and/or difficult (4). In addition, the comparative analysis of the essays of the 5th elementary, 3rd year of middle school and 3rd year of high school students shows that the youngest children are more open than the young adults - who become more pessimistic as they grow older - to searching for a pacifistic solution to conflict, and less inclined than the older ones to accept war and violence as a natural phenomenon. This is in keeping with the thesis advanced by several Marxist scholars and other peace researchers of the "reproductive" function of schools (5).

2.3 Experimentation with Cooperative Games

This work was carried out in several classes in which the teachers were students in my course. A research group formed around them which helped them in their observations and with the analysis of their results. The research was carried out in three different grades in several kindergarten and elementary schools in the province of Ferrara and in a nursery school in the town of Sesto Fiorentino. It evolved in four distinct phases.

The first was the initial testing. Generally it proceeded with observation of the children's free-play time to identify the attitudes underlying their normal behavior - if they tended to be aggressive, assertive, or passive. It continued with some drawings of war and of their favorite animals. The elementary school students were assigned an essay in class, "What Does War Mean to You?". At the school in Sesto Fiorentino a sociometric test was also used.

In the second phase some cooperative games were introduced that had five intermediate objectives: 1) knowledge of one's own self and of others; 2) faith in oneself and in others; 3) the ability to communicate; 4) the ability to work together; 5) the ability to resolve conflicts.

In the first year a variation was introduced. The class that showed itself to be the most competitive was given cooperative games, while the class that proved to be the most cooperative was given instead competitive games.

The third phase was that of final tests. These too were varied: observation of free-play, drawings of peace and of their favorite animals etc. The elementary school students were assigned an essay "If I Want Peace...". There was a questionnaire in which they chose their favorite games and explained why; a test in which phrases were completed, and lastly, a new sociometric test in Sesto Fiorentino.

The fourth phase was that of evaluations and conclusions. The principle results of this research can be thus summarized:

- Cooperative games, if carried out for a prolonged period (at least 2 or 3 months), have a positive influence on assertive behavior while diminishing aggressive and passive behavior.
- Competitive games, on the contrary, diminish assertive behavior and augment aggressive and passive behavior.
- Cooperative games tend to open groups that showed themselves initially closed.
- On the other hand, competitive games tend to close the groups, polarizing conflicts and reducing the number of those who have not taken sides.

2.4 Analysis of Historical Cases

The fourth method of research was used with students from the Teachers Training College in Florence. We analyzed the four following historical cases:

(1) the nonviolent struggle in the *Philippines* that brought about the downfall of the Marcos regime; (2) the nonviolent struggle of the *Chinese students* that finished tragically with the massacre in Tienanmen Square; (3) the struggle between *Israel and Palestine* in the territories occupied by Israel. In particular we have analyzed the Intifada Struggle (seen as a struggle with a low intensity of violence compared with the preceding terrorist strategy); (4) the post-war struggle in *Italy*, be it through violent (red brigades, 'prima linea') or nonviolent confrontation (in particular the conscientious objectors against military spending).

The basic hypothesis of the research was the following: a nonviolent response in a situation that would tend to evoke a violent reaction might involve a more complex and variegated intervention. This could influence the adversary, facilitating internal development of dissent and therefore inducing change.

The hypothesis claims that the *nonviolent response* may tend therefore to break down the initial positions of friend/enemy and create more open processes that allow one to anticipate alternate possibilities for resolving the conflict. Taking it further, we analyzed other sub-hypotheses regarding escalation and de-escalation of conflict, taken from sociologists and social psychologists that have studied in depth the process of conflict.

With process analysis, a particular analytical methodology, we have been able to show that the four cases analyzed amply confirm the basic hypothesis mentioned above. In fact, the use of violence on the part of opposition to a regime legitimizes violent repressive reactions by the regime making it easy to overcome internal splits. The use of nonviolence tends instead to show as illegitimate the harsh repression of a regime and to gather consent and support not only from internal public opinion but from international opinion as well, facilitating the disintegration of the components of the regime. The analysis must, however, take into account not only the internal institutional aspects of the regime, but also its capacity, or lack of it, to involve the support of the civil society as a whole.

3. General Considerations

According to an information theorist (Von Foster), two types of questions exist: legitimate and illegitimate. Legitimate questions are those in which the person who formulates the question does not yet know the answer. Illegitimate questions are, instead, questions formulated by those who already know the answers. At an international conference on peace education in Bologna (7), it became clear that legitimate questions stimulate creativity, innovation and the critical ability of students. Illigitimate questions stimulate passivity, mechanical fact-learning, and an inadequate critical sense. At the Bologna conference it was emphasized that valid peace education within the schools requires learning focusing on legitimate questions.

In reality, the Italian schools (although the conference showed that the problem exists in other countries as well) focus on illegitimate questions. Teachers don't enter areas where they don't feel competent for fear that students will perceive that they "don't know" and that their authority and prestige will diminish. Therefore, they limit themselves to teaching that which they have learned and to verifying that the students, in turn, have learned the same. All of the innovative pedagogical experience in our country (stimulated also by the teaching of Freire in Latin America and in other countries where it was diffused) has used "research as anti-pedagogy" (De Bartolomeis) (8). Use of research in didactic activity stimulates a more balanced relationship between teacher and student, and acquisition on the part of the students of an innovative critical capacity, overcoming passivity and mechanical learning of facts. This is true of Lodi, of Bernardini at Petralata, and of Don Milani both at Calenzano and at Bardiana.

Moreover, research has shown that nursery and elementary school children have a great readiness to learn about peace (9) and that this readiness diminishes with the passage to higher levels of study. It seems that children, as they grow, gradually learn to turn their critical capacity not towards the external world, but the internal one, towards themselves. They tend to adapt themselves (violent rebellion is often the other face of adaptation) to external society as it stands without ever trying to change it.

In addition the research showed that by using correct educational tools within the schools (cooperative games, active inquiry and study, exhibitions, role playing, dramatizations etc.) at the request of the students themselves, one can noticeably influence (without risk of plagiarism) the *attitude* and *behavior* of the students, while of course increasing the presently very low

level of information. It also became clear that cooperative games tend to open the groups and develop assertive attitudes (of respect for others, but also of respect for themselves) as compared to aggressive and passive attitudes. Therefore this seems a fundamental point in peace education: the development of these kinds of attitudes in young people, that are in turn linked to nonviolence and the ability to resolve conflicts in a nonviolent way.

A last consideration concerns the utilization of the four research methods in fields other than those in which they were originally used. The questionnaire, aptly modified, can be used with students of the elementary or lower middle schools, and can also be used outside the school to observe information, attitude, and behavior of adults, or of the elderly, and possibly to develop educational activities for adults.

Even the second educational tool, content analysis of in-class essays, can be used at various scholastic levels. This method can also be very useful to train teachers to use essays in class as a research tool. Few, or hardly any, teachers are familiar with research methods in general and content analysis in particular. They normally use the essays written in class only as a means of evaluating the children's ability to write or to reason. From the latter point of view their judgment is eminently subjective. Essays that mirror the ideas of the teacher tend to be judged positively while the others tend to be judged negatively. The use of essays in the research allowed us to make a very notable qualitative leap.

In fact, the most interesting moment in our research was when our seminar went to present the results to all of the classes that had supplied us with essays, and their teachers. A heated discussion arose after the presentation in which the children who had presented original but unpopular ideas (like the necessity for civil disobedience) could explain the reasoning behind their ideas. These explanations even brought others to support their theses. Used in this way, the essay form became a tool of learning and of dynamic rather than static research.

The third model, experimentation with cooperative games, used in kindergarten and elementary schools, is the most difficult to extend to high schools because of the number of teachers and the difficulty of getting them all to agree. But if this idea is adopted by university professors, inserted in their scholastic program, and extended to various training techniques (brainstorming, taking sides, role playing, etc.) (10) it can be utilized at the high school level and outside the school as well. This then allows for the development of a more complete learning based not only on cognitive aspects

but on emotional and behavioral aspects as well.

Our last method, that of historical case analysis, can be utilized within elementary schools (particularly with middle and upper grade history students), or with adults involved in political struggles, who use the case method to critically analyze the methods used in their political work, and the results obtained, and to plan future activities.

On the whole, one can say that introducing research can notably contribute to the development of a better approach to activities of peace education inside and outside of schools and be in itself a dynamic rather than static tool of peace education and active involvement. It permits the overcoming of that state of alienation that we have seen to be one of the principle causes of the difference between attitude and behavior. It can, in addition, allow monitoring of the kind of alternative experimentation that tends towards the development of assertiveness and the overcoming of aggression and passivity. In summary, we can say that research is not only useful but absolutely indispensable for valid peace education.

Notes

1. This activity has brought about several publications, in particular a book that I edited: *Ricerche Per La Pace: Educazione ed Alternative Alla Difesa Armata* (Cappelli, Bologna 1989) and the paper: *Images of Peace in Young Italian Students*, presented at the 16th meeting of the "Association for a Humanistic Sociology" (Washington, DC, November 1-5, 1989). An Italian translation of the latter piece is being published by the magazine "Giano: Ricerche Per La Pace", Rome.

2. The distinction between objective and subjective alienation is discussed by M. Olson in "Two Categories of Political Alienation", *Social Forces*, 1967, *47*, 288-299.

3. The idea of nonviolence as part of women's nature is a large and important subject in female literature. In particular, see: E. Boulding, *The Underside of History: A View of Women Through Time* (Boulder, CO: Westview Press, 1976) and B. Brock-Utne, *Educating for Peace: A Feminist Perspective* (New York: Pergamon Press, 1985). A question is raised by the results of research done by O. Zur and A. Morrison ("Gender and War: Re-examining Attitudes", *American Journal of Orthopsychiatry*, *59*(4), 1989, 528-533), maintaining that pacifism and non-violence in women vanishes when they see their children threatened, and that prior research doesn't tend to take into account the female way of reasoning: less abstract and tied more to actual human relationships than that of men.

4. This has also been confirmed by the results of an important study on young people and peace by R. Mion, Per Un Futuro di Pace (LAS Roma, 1986). From this research we have used several questions that have allowed us to broaden our study. On the whole, the two studies led to the same conclusions.

5. See L. Althusser, "Ideologia ed Apparati Ideologici di Stato", in M. Barbagli, ed., *Scuola, Potere, ed Ideologia* (Bologna: Il Mulino, 1972); I. Harris, *Peace Education* (Jefferson, N.C.: McFarland & Co. Publ., 1988); and D. Hicks, *Education For Peace: Issues, Principles and Practice in the Classroom* (London: Routledge, 1988).

6. See A. L'Abate, ed., *Violenza e Non Violenza: Una Analisi dei Processi di Scalata e Descalata dei Conflitti*, a paper given at the International Colloquium on "La Nonviolenza Come Strategia di Movimento Sociale" (Nonviolence as a Strategy for Social Change), Verona, April 12-13, 1991, which is now in the process of being published.

7. G. Catti, ed., *Studiar Per Pace* (Bologna: Thema, 1988, 2 vol.).

8. F. De Bartolomeis, *La Ricerca Come Anti-Pedagogia* (Milano: Feltrinelli, 1970).

9. The concept of Readiness for Learning was presented by E. Boulding in "Learning Peace" in W.F. Hanreider, ed. *Global Peace and Security, Trends and Challenges* (Boulder and London: Westview Press, 1987).

10. For more on these techniques, see, in particular: the book I edited, A. L'Abate, ed. *Addestramento alla Nonviolenza: Introduzione Teorico-Pratica ai Metodi* (Torino: Satyagraha, 1985); M. Jelf *Tecnice di Animazione Sociale Nonviolenta* (Torino: L.D.C., 1986); and the series of books on peace education edited by D. Novara for 'Gruppo Abele' editions, Torino.

PROMOTING COMMITMENT TO PEACE AND ENVIRONMENTAL RESPONSIBILITY

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We are living the time of global village
Our eyes have opened to see the illness of Nature caused by us
How can we who have been taught to destroy learn to become healers?

A beginning: What have we done, what must we do?

Human activity has caused the current global environmental crisis. Education has not prepared people to handle systems of such size and complexity. We face the fact that in trying to change learner behaviour towards peace and environmental responsibility, we need educational reform. The time is ripe for a radical reform of education in view of the environmental and peace imperative.

The weapon industry and war are among the greatest pollutants of the earth. Mining for uranium and producing plutonium are major sources of the deadliest toxic pollutants humanity has learned to dump into our environment. The radioactive wastes from the creation of nuclear power, nuclear tests and weapons are life-threatening for thousands of years (Heinrichs & Macintosh, 1990). Peace and the environment are thus intertwined.

The aims of peace and environmental education concern certain values, attitudes and commitments. The values are, in short: to respect human rights, justice, equality and nature. The educational task is an ambitious one. Commitment means that one is prepared to do something to promote those values in reality. We know that this aim is not attained only by making human beings more knowledgeable. And we know that having certain values does not necessarily lead to a certain kind of behaviour. Many research findings tell us that people who have positive attitudes

concerning environmental care do not necessarily behave accordingly (e.g. Hines et al., 1986/87; Uusitalo, 1986). Many people believe that other people rule the world. They are suffering from a sense of insignificance. They think that their deeds have no impact on changing society. Gigliotti (1991) says that there are ecologically concerned citizens who, armed with ecological myths, lack the knowledge and conviction of their own role in environmental problems.

Knowledge, myths, beliefs and a social consensus form the basis of people's attitudes and values. Values seem to precede behaviour. Values and attitudes are highly emotional, and they are learned in a social process. As Habermas says: "Feelings form the basis of our perception that something is moral. Anyone who is blind to moral phenomena has blind feelings. He lacks the sensor, as we would say, for the suffering of a vulnerable creature which has a right to the protection of both physical self and its identity. And this sensor is clearly closely related to sympathy and empathy." (Habermas, 1990, p. 112.)

If we try to affect somebody's attitudes, values and commitment through education, we have to be conscious of the importance of emotions and feelings. Even the social process we are learning affects us. As Kohlberg (1976) has mentioned, the learning process itself has mediated values. Equality and justice e.g. are difficult to learn in a hierarchical and authoritarian learning climate. While teaching the universal value of equality, the educational institution should involve equality. Values and moral commitments are situational and mediated by the cultural mainstreams of society. Changing values and commitments represent the critical reflection of the moral mainstreams of society.

Topics and contents, what and why?

The topic area covered by peace and environmental education is very vast indeed. If environmental and peace education is to fulfill its role of creating awareness and a readiness to take part in long-term solutions to environmental problems, it must simultaneously develop the learner in the cognitive and affective spheres. Promoting a global environmental ethic means developing a code of ethics as part of education which promotes attitudes and behaviour for individuals and societies which are consonant with humanity's place within the biosphere (Emmelin, 1986).

It seems that before we can really develop the learners' affective and

cognitive spheres, we have to give them the possibilities to become conscious of the beliefs, roles and myths and social consensus concepts they have got. I suggest that one content area in peace and environmental education would be the reflective analysis of the myths, images and beliefs that support warfare, armament, violence and pollution.

Hungerford and Volk (1990) suggest components concerning the idea of what involves a person, when one is an environmentally responsible citizen.

Environmentally responsible behaviour means that a person has

1) an awareness of and a sensitivity to the total environment and its allied problems and/or issues,
2) a basic understanding of the environment and its allied problems and/or issues,
3) feelings of concern for the environment and a motivation for actively participating in environmental improvement and protection,
4) skills for identifying and solving environmental problems and/or issues and,
5) an active involvement at all levels in working toward the resolution of environmental problems and/or issues.

Emmelin (1986) mentions that a number of principles and concepts are central to a global environmental ethic. These are the organizing principles that must pervade such an ethic. Among them are: understanding the interdependence of living things and ecological systems; the need for respect for nature; the principle of holism in treating environmental matters; a regard for the needs of future generations; and development. Underdevelopment and poverty are major causes of pollution and environmental degradation. A commitment to combating poverty and harmonizing development with the environment is central to an environmental ethic.

Methods, from reflection to action

In changing adults' behaviour towards peace and environmental responsibility, there are a lot of possible methods. All methods which support learner-reflective ability and the internal locus of control and empowerment are tools for change.

How people view a particular situation will, to a large extent, depend on their values, beliefs and attitudes, their world view. Environmental and peace problems are typically many-sided, and learners' attitudes and values differ a lot from the ideas the teacher might have. It is important to get

learners involved in order for them to understand the background of their attitudes and to reflect on them. Self-reflection is determined by emancipatory cognitive interest. Self-reflection provides the learner with an accurate, in-depth understanding of his or her historical situation (Mezirow, 1981). Self-reflection includes perspective transformation. Perspective transformation is the emancipatory process of becoming critically aware of how and why the structure of psycho-cultural assumptions has come to constrain the way we see ourselves and our relationships. Self-reflection helps to reconstitute this structure to permit more inclusive and discriminating integration of experience, and action based on these new understandings (Mezirow, 1981, p. 6).

It is by means of the learning process that adults come to recognize their culturally induced roles and relationships and the reasons for them and take action to overcome them. The process involves what Freire (1972, 1973) calls problem-posing, making problematic our taken-for-granted social roles and expectations and the habitual ways we act and carry them out. The resulting transformation in perspective of personal paradigm is what Freire refers to as conscientization and Habermas as an emancipatory action (Mezirow, 1981, p. 16).

Perspective transformation involves helping learners identify real problems involving reified power relationships rooted in institutionalized ideologies which we all have internalized in our psychological history. Learners must consequently be led to an understanding of the reasons embedded in these internalized cultural myths, and concomitant feelings which account for their felt needs and wants, as well as the way they see themselves and their relations. Having gained this understanding, learners must be given access to alternative meaning perspectives for interpreting this reality, so that critique of these psycho-cultural assumptions is possible. Conceptual learning needs to be integrated with an emotional and an esthetic experience.

Using experiential learning methods, it is possible to create a perspective transformation process and critical reflective thinking (Warner Weil & McGill, 1989).

What are the concepts which are important to include in the reflection? I suggest the following:

a) concepts concerning how important peace and environmental issues are, one's own commitment to these issues,
b) concepts concerning the understanding of war and environmental degradation as a result of human activity,

c) concepts concerning one's own possibilities to take a real responsibility for these issues,
d) concepts of what is practically possible to make the world more peaceful and environmentally healthier.

The following may not be all but, nevertheless, important points to reflect on.

Duff et al. (1985) gives an example concerning the problem of acid soil. This can be looked at as a chemical, ecological, social, economic or political issue, depending on the reason for examining the problem. Commitment to peace and environmental responsibility justifies the examination of the problems through the aspect of cure or prevention. Most problems must then be looked at from many different aspects, as many-sided issues (economic, political, ecological, etc.).

Hungerford and Volk (1990) suggest components for changing learner behaviour through environmental education. They are:

1) Teach environmentally significant ecological concepts and environmental interrelationships that exist within and between these concepts. Van Matre (1991) suggests that those concepts are dependence on solar energy, energy flow, interrelation of organisms and cycling.
2) Provide carefully designed and in-depth opportunities for learners to achieve some level of environmental sensitivity that will promote a desire to behave in appropriate ways. Environmental sensitivity can grow out of outdoor experiences and the esthetic enjoyment of nature. It is important to provide affective experiences.
3) Provide a curriculum that will result in an in-depth knowledge of issues. Interdisciplinary projects could be one solution.
4) Provide a curriculum that will teach learners the skills of issues analysis and investigation as well as the time needed for the application of these skills.
5) Provide a curriculum that will teach learners the citizenship skills needed for issues remediation, as well as the time needed for the application of these skills.
6) Provide an instructional setting that increases learners' expectancy of reinforcement for acting in responsible ways, i.e. attempt to develop an internal locus of control in learners.

It is possible to create a many-sided reward system concerning responsible and nonviolent behaviour. There could be special weeks etc. for environmentally responsible behaviour or for resisting violence in society. Rewarding and reinforcement are the most powerful tools to shape people's

behaviour, as we know from the results within educational psychological experiments (Ramsay et al., 1981). In the light of Ramsay's follow-up study, it seems obvious that learners need to be reinforced for positive environmental behaviour over time. By rewarding learners after responsible behaviour, you reduce their feelings of insignificance.

Rewarding students' activity to clarify their views and opinions are components of peace and environmental education. But reward is only one ingredient in the many-sided process of changing learners' behaviour. A human being needs a personal commitment and understanding of the issues. How do students perceive their role in the changing of the external world? Students can learn, e.g. in reflective methods, that their role is important and that they can do something for environmental care. The more students in a group start to believe in that, the more powerful is the commitment. Commitment and understanding the issues grow increasingly in the process of experiential learning, values clarification and moral education.

There are some other methods to be used in adult education. Cooperative learning is a technique that makes it possible for students to get to know one another well enough for similarities of beliefs and values to override considerations of race and religion (Sonnenschein, 1988).

There seems to be not one method, but many different ones, such as values clarification, cooperative learning, experiential learning and decision-making practices. They all involve ingredients to help a learner to understand the issues and become impervious to manipulated violence supporting values and myths. There are many different democratic, student-centered methods and practices to create an increasing commitment to global survival. The important principle in the educational process using these methods is the equality of teacher and learner. The student is seen as a colleague, whose ideas and proposals are as valuable as those of the teacher. It is impossible to teach critical reflection without that kind of psychological relationship between teachers and learners. Equality and respect for each other is the one thing the teacher has to consciously promote.

We must start an educational tradition where feelings, values and knowledge together serve the striving for global survival.

Changing learner behaviour, changing adult education and teacher training

Changing learner behaviour towards peace and environmental respon-

sibility means a reform in educational practices. It means changing adult education and especially teacher training traditions. Getting to know the practices of e.g. value clarification, cooperative and experiential learning methods and integrating the basic contents of environmental and peace issues with these is a challenge in reform for higher education and especially for teacher training.

Teachers should be critically reflective. The critical reflection incorporates ethical criteria into discourse about practical action. At this level the central issues are what values are mediated by concerns for justice, equity, and concrete fulfillment, and whether current arrangements serve important human needs and satisfy important human purposes.

The teacher should see his/her role as a moral craftsperson rather than as a technician. The teacher as a moral craftsperson should also be concerned with the moral and ethical implications of particular institutional arrangements (Tom, 1984; Zeichner & Liston, 1987). An institution can e.g. be a model for the local area concerning environmental care. Students can arrange successive exhibitions on peace and environmental issues. The institutional practices could be investigated by students using environmental criteria.

Most teachers in every kind of adult education institution are reluctant to address racism, sexism and environmental questions directly; instead, they either deny that such elements exist in their classrooms, or they try to create an atmosphere free of them. They are reluctant to address current urgent problems, such as pollution, nuclear tests or militarization. They are not used to addressing such emotionally charged issues. Teachers are very often trained to avoid conflict and emotions. Learning to use conflict and emotions, rather than ignoring them, is crucial in the development process (Strickland & Holzman, 1989; Vygotsky, 1962; Wahlström, 1991).

In critical reflective thinking the teacher student can become conscious of the sexist, racist and polluting attitudes and reorganize her/his relationship to them. Self-reflection, including an interest in one's own history and biography, is a way leading to the responsibility-taking, conscious teacher who is emotionally free to face conflicts with his or her students. Having reflected on the concepts mentioned before (pp. 36-37) the teacher should also apply these concepts when teaching. The orientation described in

Figure 1. The main principles of the teaching/learning process

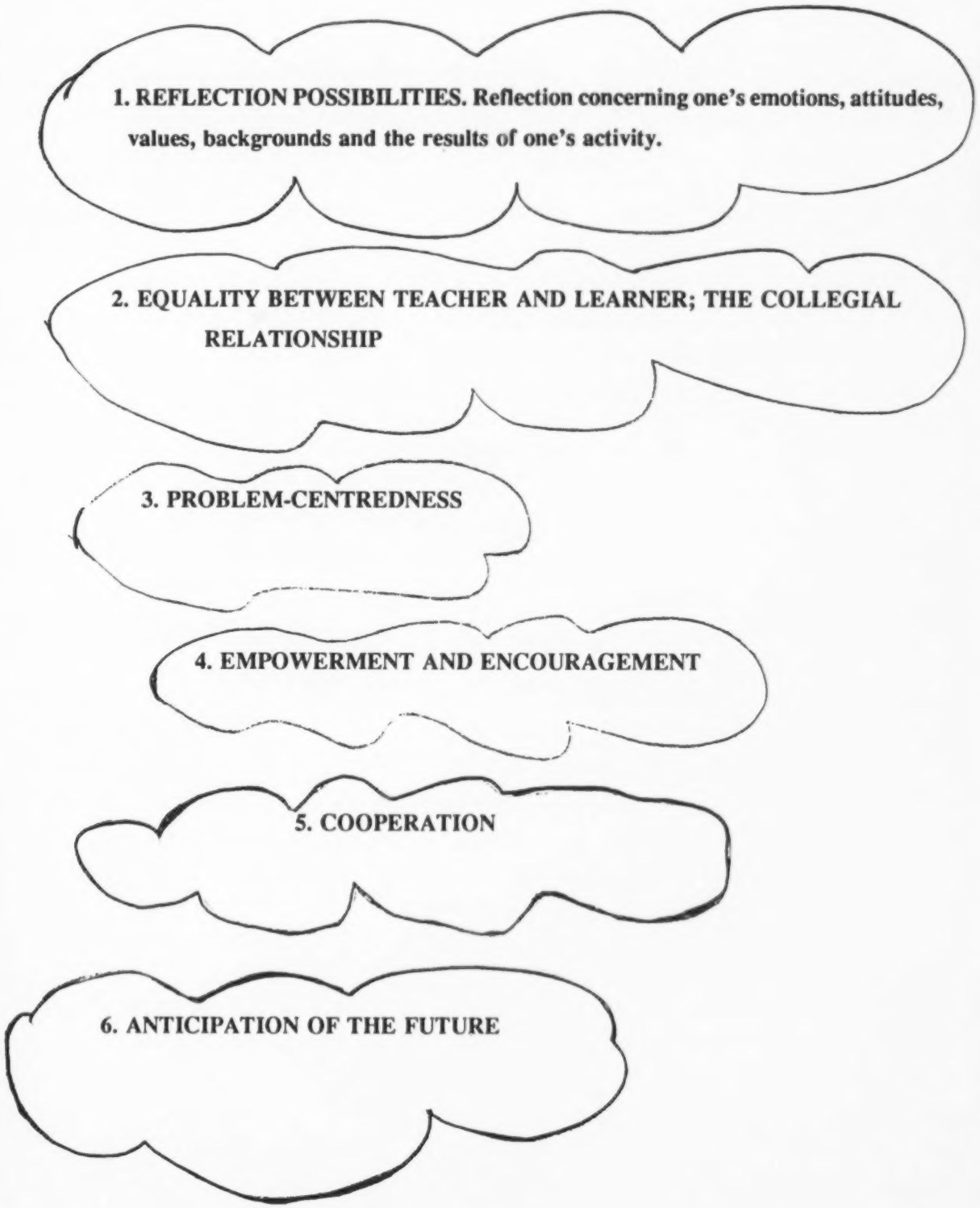
1. REFLECTION POSSIBILITIES. Reflection concerning one's emotions, attitudes, values, backgrounds and the results of one's activity.
2. EQUALITY BETWEEN TEACHER AND LEARNER; THE COLLEGIAL RELATIONSHIP
3. PROBLEM-CENTREDNESS
4. EMPOWERMENT AND ENCOURAGEMENT
5. COOPERATION
6. ANTICIPATION OF THE FUTURE

Figure 1 can be the basic model for teaching teacher students. The six elements mentioned in Figure 1 are the basic principles which can be realised in different practical ways. Using them means getting rid of the ideas and traditions of Black Pedagogy described by Alice Miller (1980).

Changing learner behaviour towards peace and environmental responsibility implies a deep understanding of human motives, desires and cultural impacts. We can change our cultural tendencies, manners and habits by becoming conscious of those which pollute the world and the human mind, and those which lead to global survival. Changing the culture to peace and survival means changing images, myths and some of the traditions of society. If a man has seen more than a million killings on TV and only four environmental or peace activities, we might need time to change this image culture. The transformation of myths, images and values is not easy, but we have no other choice than to try. As Heinrichs and Macintosh (1990, p. 19) say: "We have to learn to create a higher quality of life while using fewer of the increasingly limited resources and pollution absorbing capacity of the planet. Growth must be redefined not to mean consuming ever-more resources, but to consist of obtaining a wider range of experiences and personal development and self-fulfilment, and the collective betterment of the human condition."

Changing learner behaviour towards peace and environmental responsibility means a deep understanding of cultural impacts. We can change our cultural tendencies, manners and habits by becoming conscious of those which pollute the world. We are imprisoned by a militaristic culture. Changing this culture means changing education and even some of the traditions of society (Wahlström, 1991a).

The task seems to be a great one, but the world situation and ecological illness of the globe are so serious that it is time to start. We may have chaos in our minds, because we, who have made the patient ill, must become healers. The transformation is not easy, but we do not have any other choice than to try.

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part 2

Goals of Peace Education according to Peace Educators: Some Notes from a Questionnaire Study of PEC Members

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A questionnaire on various aspects of peace education was distributed to members of the PEC network (Peace Education Commission). One part of the questionnaire listed seventeen expressions for possible goals or subareas within peace education. The respondents should mark those that were felt to be relevant for peace education. If possible, the three most important ones should be underlined. In addition, the respondents could add other goals or subareas.

The presentation at the Firenze conference reported on the answers to this task of the first 60 respondents (representing about 30 different countries).

The "goal expressions" used in the questionnaire were the following: (1) insights into the instabilities and risks of violence-based solutions, (2) intercultural awareness, (3) global perspectives, (4) ecological perspectives, (5) insights about present injustice and lack of equality in the world society, (6) awareness of prejudice, (7) ability to look critically at historical and present developments, (8) ability to generate alternative visions, (9) non-violence ethics, (10) global ethics based on human rights, (11) equality ideal, (12) taking the position: shaping the future is our common task, (13) willingness and ambition to work for peace and against violence-based solutions, (14) broad field of responsibility, (15) involvement in the development of the world society, (16) readiness to work for justice and more equal distribution, (17) readiness to develop and work for alternative visions in cooperation with others.

Three scores were calculated for each expression: (A) The number of persons who had marked this expression as relevant; (B) The number of persons who had indicated this expression as belonging to the three most important ones; and (C) A combined score.

Among the results, it could be noted that

- the *total goal area* was seen as quite broad; all seventeen expressions were voted for as relevant and important;
- *special emphasis* was given to global perspectives, insights into present injustice and lack of equality in the world society, and ability to generate alternative visions;
- importance was attached not only to *cognitive aspects* (such as global perspectives), but also to *value perspectives* (such as non-violence ethics) and to *readiness for action* (such as readiness to work for justice and more equal distribution).

As a summary and a starting-point for further discussion the author presented a simple model on the interaction of the sub-goals of peace education.

A National School for Teachers of Conscientious Objectors: A Project and a Curriculum

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In 1990, there were 20,000 conscientious objectors (COs) in Italy. A reform of the law governing COs calls for a three-month civil service education, which will, in turn, require some 250 full-time teachers – a new profession.

Since January 1989 the Italian Campaign for Conscientious Objection to Military Expenditures has financed a National Project for Research on People's Nonviolent Defense (PND). A main task for this project has been to plan for a National School for Teachers of Conscientious Objectors. In January 1990 Italian PND researchers met together for editing a booklet on past experiences of education of COs. In October 1990 a week-long seminar was held on the methodology of such an education.

The debate on the curriculum of such a National School demonstrates many difficulties. One problem is how much time to devote to educating a teacher of COs? Depending on the availability of state funds and the possi-

bility of recruiting suitable personnel, the time length discussed has varied from an initial training for two years to an emergency situation of one week. In any case, the new teachers should be given an annual refresher course to update their knowledge.

A second problem is how much time should be devoted to cognitive subjects, to emotive subjects (e.g. non-violent training, theatre), and to physical subjects (e.g. marches, cooking). The education of these teachers has to be applicable to the future education of COs, including preparation for unarmed, nonviolent defense.

With regard to cognitive subjects, the teaching should be by university professors. Among possible subject-matter areas are: International Law and Human Rights; Historical Cases of PND; National Emergency and Civil Protection; Psychology and Sociology of Conflict Resolution; Communications, Mass Media and Military Propaganda – and perhaps many others.

Several of these subject matter areas do not correspond to present-day university courses. They will have to be constructed by PND researchers, and new textbooks will have to be written. In Italy, 17 booklets on PND have been edited. Some of these are translations from publications in other countries (Belgium, Austria). Others have been produced by Italian authors; noteworthy is one on non-violence during the Italian resistance in the province of Bergamo. Meridiana Editions has recently published a primer for a conscientious objector.

It would be an important contribution to the culture of the World Peace Movement to exchange materials about the education of COs in PND. I appeal to fellow peace researchers to collaborate in such a task.

Historically, science became a social power when the Ecole Polytechnique in Paris translated it from an elitist, intellectual interest into a widely shared tool for the action of the more motivated young, French people. The same may happen to the project of a new defense; it may become a powerful, social institution when it is transformed from an elitist idea into an activity of reflection among a large number of concerned young people – i.e. COs and civil servants. It will be the first time that the reflection on peace, war and defence – previously a monopoly of armed military institutions – will be assimilated into civil society as a constitutive part of its basic activities.

Public Opinion on the Conflict and War in the Gulf, 1990-1991

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This paper contains a survey of the outcomes of public opinion surveys on the conflict and war between Iraq and Kuwait and its allies, in the period August 1990 - March 1991. It concentrates on data from the Netherlands. Less complete data for a number of other countries are included for purposes of comparison, in particular the United States, France, Germany and Great Britain. Among the topics discussed in more detail are the following: 1) expectations with respect to the likelihood and the consequences of the war, 2) the images of the enemy, 3) support of government policy, 4) the despatching of Dutch troops to the Gulf, 4) the question of the hostages, 5) the motives for the war, 6) the justification of the use of force, 7) the question of whether the Netherlands should participate in the military action, 8) the war aims and the termination of the war, and 9) sympathy for President Bush and the United States.

In the second part a number of more general questions are raised. What do the data in the paper tell us about the traditional question of the relationship between democracy and war? The data collected here justify some conclusions. In the first place large majorities from the beginning supported government policies in all Western countries concerned. That support, however, seemed to be often conditional, ambivalent and uneasy. On the eve of the military counter actions it was hardly possible in most countries to construe clear majority support for military action. At the moment that the hostilities began public opinion shifted drastically. In all countries the agreement with the war and the policies of the respective governments increased rapidly. A part of the public support for the military action was due to the fact that it took place in a "UN framework", or was perceived as such. Because the war was terminated with a very limited number of casualties on the allied side, the expectation that a rising number of casualties would cause support to drop rapidly could not be confirmed.

There is considerable, both manifest and latent, public support for such UN sponsored actions as the Gulf War. The immense support was misleading, however. As long as it is not necessary, most people are prepared

"mourir pour Danzig"; few when the chips are down. Does this mean that public opinion is inconsistent, emotional and unreliable? The answer is only simple for those who succumb to the logic of "in for a penny, in for a pound". Put briefly, in the short run democracies are not insensitive to the stimulating effects of a successful war, as long as the human costs remain limited or can be kept out of sight. There is no reason to fear that under these circumstances they would represent an undesirable barrier to future collective actions sanctioned by the UN. For some that is a comforting thought. If, on the other hand, one sees democracies as a guarantee for the peaceful solution and settlement of conflicts and as a barrier to international violence, the data on public opinion in the Gulf conflict reported here are rather a source of concern.

Human Rights, Peace Studies and International Education

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Human Rights (HR) can be regarded as a common meaningful platform or meeting place for peace studies, education, art and politics. HR are not just neutral, legal rules. They are value concepts and catalogues of pre-conditions for living a good life without being dominated by militarism or personal and structural violence. Peace is a human and social state without HR violations and with non-violent conflict solutions.

Violations of HR include inflicting exploitation, oppression and sufferings on the development and life conditions of human persons and groups. Documentation of this is (or should be) a part of peace education, art and politics, for example in the form of testimonies from victims (victimology, the testimony method). In peace education this has raised many issues and problems, for example the problem of not promoting unfruitful fear and apathy in children and students or destructing children's "basic trust" and personal and collective identity. To avoid this, peace education should stress the existence and human potentials of justice, peace history, caretaking, love and solidarity work.

Peace education should be a work of *psychosocial and educational*

conversion from peace-blocking conditions towards peace-promoting conditions. Besides economical and political conversion, we should work for, for example:

CONVERSION

FROM:		TO:
Peace-blocking conditions:	——>	*Peace-promoting conditions:*
Authoritarian school climate	——>	Democratic school climate
Propagation of prejudiced enemy images and models	——>	Counteracting prejudice
Militaristic concepts of peace, security, nation, gender roles, etc.	——>	Alternative humanistic, social concepts
Myths	——>	Rational understanding and explanations
Paralysing worries and fears	——>	Realistic worries
Brutalization	——>	Caretaking, love, solidarity work
Submissive obedience	——>	Nonviolence strategies, civil disobedience
Non-action, apathy	——>	Activism and personal and collective peace competence: abilities for peaceful conflict solutions and solidarity work on all levels (personal, social, local, global)

The Necessity of a Multi-Ethnic Education for Peace and Co-Existence in a Changing Europe

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It seems paradoxical to me that, in the eighties, when we were threatened by an abstract nuclear war (a cold, ideological war "on the mind"), we had a lot of concrete peace education strategies to offer, although it was often hard work to engage pupils in problems such as the armaments race, military strategies, the effects of nuclear war etc. The problems often seemed far away from the daily life and the everyday experience of the pupils.

In the nineties, on the other hand, now that the process of disarmament has taken over, the threat of nuclear war is reduced every day and the former socialist countries are turning towards democracy and free market, we are suddenly confronted with immense problems of intergroup violence, racism, xenophobia and social unjustice and instability. But instead of being eager to use peace education, a widespread feeling of powerlessness and lack of strategies is experienced among those teachers who used to teach peace.

Why is this so? It ought to be ten times easier to teach multi-ethnic co-existence than armaments race and nuclear warheads. Why don't we have a European Teachers for multi-ethnic integration/peaceful co-existence?

Take e.g. the ugly civil war in Yugoslavia. Why is no peace education initiative engaged in supporting colleagues and local peace forces there? During the civil war in Lebanon, both Swedish and Finnish psychologists were eagerly engaged in solidarity work on location as well as from their respective homelands – supporting Lebanese relief workers and inviting them to Scandinavia on badly needed vacations, in which they could recover from the daily hell at home.

And if – as many experts claim – sparks from the ethnic fire in the Balcans can easily spread to likewise glowing conflict areas in the former Soviet Union and East Europe, it seems to be of the utmost urgency rapidly to find adequate peace education strategies appropriate for such situations.

It may be too late to intervene in the Yugoslav chaos, but we ought to find ways to "map" future conflict areas in Europe – to establish peace

education networks with local colleagues etc. Could PEC eventually be an adequate organizational foundation for such an initiative?

If nothing of that kind shows up, one could sadly say: "We won the (cold) war, but lost peace!"

What Is This Thing Called "Peace"?

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Peace educators should not take it for granted that peace is an obvious value to everyone. In fortunate circumstances, when there is no issue for two sides to fight over, people naturally enjoy peace. But where there is something to fight for – land, honor, resources, ideology – most people seem to prefer violence to nonviolence. Witness the domestic reaction, in the United States, to the 1991 Gulf War. Americans were thrilled to be at war (granted, it was a war in which they did not fear that bombs would be dropped on them). Thus, I believe it is not sufficient for us to train school students to be peace-loving, or to "listen to all sides in a conflict". We should be *more alert* to the attractiveness of war, and we should show explicitly how and why peace is better than even a very attractive war. That is, we should not portray war as something that everyone automatically hates, or we will be impotent in a crisis such as that of '90-'91.

We should also become much more conscious of our habit of ignoring the rights of "the enemy", and we should inform our students about the psychology of hatred and fear. As I show in my book, *Morality among Nations*, the acceptability, even in academic circles, of ignoring the rights of any nation but one's own (and hence condoning national-interest politics as a supreme good) has led to a virtual taboo on speaking about *international morality*. We bemoan the cruelty of the world situation without acknowledging our contribution to it. We do this, intellectually, by saying "each nation is oblivious to (or suspicious of) each other nation" – as though that were a law of physics instead of a moral and political choice. How can peace-minded people change this? Through becoming aware of the intellectual and political gimmicks used in this game, and through political

action – not through teaching students to be sweet and "peace-loving".

Cultural Symbiosis in Al-Andalus

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IPRA's project "Cultural Symbiosis in Al-Andalus: The Contribution of Christians, Jews and Muslims in the Iberian Peninsula to Global Civilization", has been chosen as a project of the United Nations World Decade for Cultural Development and was recently selected by UNESCO's ARABIA PLAN, as one of its projects favoring the dialogue of cultures.

Indeed, IPRA's project is opportune at a time in history when the cold war is over, and the threat of a nuclear war seems to be diminishing. However, new types of conflicts have emerged that find their roots in ethnic and religious intolerance. These conflicts are often expressed in a cultural connotation. Consequently, humankind is witnessing transformation on all levels. One feature of this transformation is the impact of culture on different dimensions, such as development, international understanding, and peace.

Parallel to this change is an increase in two opposite poles: on the one hand, the rise in intolerance, and on the other hand, the recognition of the necessity to work systematically for peace in the minds of men, and to acknowledge the reality of an independent world.

The Al-Andalus project aims at promoting a culture of peace through reviving a unique period in history that can be used, not as a model, but as a spirit for the twenty-first century. Education, both formal and informal, is the tool used to propagate this knowledge about a period where different religious and ethnic communities lived peacefully at various periods, and produced a rich universal cultural heritage.

Twenty-two eminent specialists on the period are preparing the book on a university level. Ten peace educators and peace researchers will work on producing educational manuals for elementary and secondary students, as well as a book of tales for children. In addition, a television programme and an itinerant museum will further enhance the circle of knowledge. Museums have an educational role today, and can play a crucial function in promoting a culture of peace. Likewise, with the television programme, it

is hoped that the use of the media can further consolidate efforts in peace education.

Cultural interaction is paramount in an atmosphere of tolerance, respect and conviviality. A peaceful environment is conducive to a culture of democracy that prevents all forms of racism. On the threshold of the twenty first century, this intercultural interaction is essential to enhance an atmosphere of peace. And it is vital that the new generation understand the role of respect in peace and international scientific cooperation for our present and future survival.

Non-Violence in education

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Simple diagrams are used to clarify what violence and non-violence mean in social intercourse and in conflict situations. Similar arguments are then presented for the situation of education. Topics included are authority, obedience, punishment and reward, power, and responsibility. The aim is to make clear how non-violence can be put into practice in everyday education, both at home and in school.

Peace Education in Sweden: Some Glimpses from the Public Debate

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During the first part of the 80s the central state authority in Sweden, the Swedish National Board of Education (NBE), began more actively to support peace education initiatives in Swedish schools. Before that, peace

education, in the rather few schools where it occurred at all, was entirely dependent on the personal commitment and ideas of individual teachers.

The intention of the NBE was to legitimize peace education and to give it status and structure. The ways of doing so were (1) to pin-point relevant parts of the Swedish centrally-issued curricula and international documents, e.g. the UNESCO Recommendation on Education for international understanding (1974) and (2) to publish instruction booklets and articles and to arrange in-service courses and conferences for teachers and teacher educators.

Opposition and criticism concerning these activities soon turned up from the conservative and military establishment. Peace education was regarded as politically naive, jeopardizing the will to defend and provoking fear among the children. At least in the national newspapers the "defence" for peace education had to be carried out by the NBE itself. The teachers themselves played a passive role in the debate.

Concurrently with the east-west détente, both the negative and the positive(!) interest in peace education has been reduced. In its place environmental education has more and more come into the forefront. Using the term "internationalization of education" the NBE, which was recently closed down and replaced by a smaller organization, has been arguing for a more global perspective including both peace education, human rights education, and environmental education.